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*A warm welcome  
to our guests and visitors this morning!*

We invite you to join us after worship for a picnic at Larson Park here in Webster Groves as we extend our celebration of God's kindness to us as a church community. Directions to the picnic is below. See you there!



*Directions to Larson Park*

- Going west on Amelia turn right on to Fairlawn to Newport.
- Turn left onto Newport Avenue
- Turn Left onto E. Kirkham Avenue [Brentwood]
- Pass Larson Park on left.
- Turn left on to Denver Place. And you are at the park!

*Credits*

*Thanks to our choir director, Greg Roig, choir and musicians for their leading us in our worship today.*

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*Song Credits*

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# Old Orchard Church

*Celebrating 29 Years (1981—2010)*

*September 26, 2010—10:15 to 11:45 a.m.*

*Ruth Gleans in the Fields of Boaz*

Woodcut engraving by Mattheus Merian (c. 1630)

*“For I know the plans I have for you,”  
declares the LORD,  
“plans to prosper you and not to harm you,  
plans to give you hope and a future.”*

*—Jeremiah 29:11—*

## Is God Fair?

People [today] are much more likely to concede that God does exist—and even that Christianity is the true account of that God. But, with this concession, they are less likely to accept that his existence alone entitles God to our love or worship or obedience. They suspect that actually they are at least God's moral equivalent, if not his better.

[Francis] Schaeffer [founder of L'Abri Fellowship] used to speak about the need for people to bow twice before God: once as sinners before a judge and once again as creatures before the Creator. It was after I had given a lecture entitled "Is God Fair?" that Riidiger Sumann [one of Wade's colleagues] remarked to me that, though these two bows remain unchanged, they have certainly changed places in terms of which is the more difficult and offensive. In the not too distant past, it was the first bow that so offended: to bow as a sinner meant admitting guilt and powerlessness and a need of help and forgiveness. Today, that makes sense to many of us. Very few people nowadays live in the silly denial that they are messed up and damaged, that they need help from some quarter. But the other bow—as a creature before the Creator—is today's sticking-point. It's highly offensive. What made sense to many of our grandparents is now a real obstacle. We have lost the distinction between creature and Creator. We think we have as much right to be at the center and to determine reality as anyone else—including God. We even feel ourselves capable of judging him.

An example of these changes is provided by the contemporary Brazilian author Paulo Coelho. He ... so perfectly expresses the 'common-sense popular theology' of our time. In two of his novels...he has characters inventing a new ritual for the Day of Atonement. The concept is Jewish, of course: a special day on which people are publicly cleansed and forgiven for the transgressions of the previous year. The Jewish idea is then fulfilled perfectly in the death of the Messiah. Coelho's ritual, however, comprises two parts—in fact, two lists. The first is a list of the people's sins against God, for which they ask forgiveness. The second list the people hold up to the sky is an account of the evils that have occurred to them in the past year, the pains and disappointments for which they hold God responsible: what they regard as God's sins against them. People are forgiven by God and they claim the right in turn to forgive him. This is the equality our generation thinks it has with the Creator. We may be willing to bow before God but we also suspect that God needs to bow before us.

*by demonstration: God* (2005) by Wade Bradshaw,  
former Old Orchard youth director



*Let us, then, go to Jesus outside the camp,  
bearing the disgrace he bore.  
For here we do not have an enduring city,  
but we are looking for the city that is to come.*

—Hebrews 13:13-14

## *Celebrating our share in the body and blood of Christ*

### *Song of joy*

“Alleluia, He Is Coming!”

Martha Butler (1979)

See printed bulletin for words.



### *Blessing on the people of God*

*Our purpose as Old Orchard Church is to be a community of Jesus Christ's followers who in our time and place, and by the power of the Holy Spirit, enjoy God and bring pleasure to him, and for the sake of the world, live as a demonstration of who God is.*

We celebrate the Lord's Supper weekly—and in a circle, at the end of worship. A word of direction is given, and with this everyone stands and moves to the walls. The cup is passed in two forms: in a chalice and then in small individual cups. You are free to choose.

And as this is the Supper of the Lord Christ, please listen to the instructions we give as to what qualifies a visitor to participate. **But whether you intend to take communion or not, please join us in the circle.**

*Come, let us return to the Lord;  
for he has torn us, that he may heal us;  
he has struck us down, and he will bind us up.*

*After two days he will revive us;  
on the third day he will raise us up,  
that we may live before him.*

*Let us know—let us press on to know the Lord;  
his going forth is sure as the dawn;  
he will come to us as the showers,  
as the spring rains that water the earth."*

*Hosea 6:1-3*

*Pre-service music*

*Greeting*

*God calls us to worship*

“Antiphonal Psalm”  
(Psalm 150)

Hal Hopson (1976)

See printed bulletin for words.

*Prayer invoking God's presence and power*

*Proclamation of the Word of God*

“The Faithful, Inscrutable Orchestrations of God”

Ruth 2

*Ron Lutjens, senior pastor, preaching*

*Song of hope*

“The Tree of Life”

Pécselyi Király Imre (1961)

Paraphrased by Erik Routley (1974)

K. Lee Scott (1980)

See printed bulletin for words.

## *Offertory*

“Give Thanks to God”

Craig Courtney (1988)

See printed bulletin for words.

## *Song of confidence*

“I Will Call Upon the Lord”

Michael O'Shields (1981)

See printed bulletin for words.

## *Confessions of faith: the power of one credo*

*Peter's confession:* Matthew 16:13-28

*Our confession:* Apostles' Creed

I believe in God the Father Almighty,  
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit,  
and born of the Virgin Mary.

He suffered under Pontius Pilate,  
was crucified, died, and was buried.

He descended to the dead.

On the third day he rose again.

He ascended into heaven, and is seated at the right hand  
of the Father.

He will come again to judge the living and the dead.

I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.

## *Praise of the Gloria Patri*

Glory be to the Father, and to the Son, and to the Holy Ghost;  
As it was in the beginning, is now, and ever shall be,  
world without end. Amen. Amen.

*Thomas's confession:* John 20:19-20, 24-31

## *Song of victory*

“Christ Is Risen”

Matt Maher (2004)

See printed bulletin for words.

*John's confession:* Revelation 1:4-8

## *Song of longing*

“Lo, He Comes With Clouds Descending”

Lyrics: Charles Wesley (1707-1788)

Music: Augustine Arne (1710-1778)

See printed bulletin for words.

## *Children's lesson*

